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Must Remai
Transcription

So, I have no special axe to grind - so who has questions? You remember now for the last 2 or 3 weeks the emphasis has been on work and inquiries - whatever questions you might have - have to do with your attempts. You have to understand that it is necessary to take the ideas and the philosophy and to make it your own. It's not your own when it is in your mind and it is not your own when it's in your solar plexus. It becomes your own when it is your being. And you reach your being only by an experience of the application in your daily life of the ideas and that's the whole purpose. So don't misunderstand the reason for coming to this room. Yes Paul. Did you have your hand up?

Paul: Yes, I don't ... uh, what I wanted to say was, I have changed measurably without trying tom change by my application to the work,lending myself, but lately I have - well, my personality has, usually done somewhat what I tell it to do - if not do what I don't do, at least stop doing what I don't want it to do, but recently I had an experience of where I had a feeling that assumed a certain posture and a certain associative of ideas that just wouldn't stop. I can observe these things happening, but I can't do a thing about it and some of the ideas - associative ideas - were not becoming. I didn't want them and yet I can't - I couldn't do anything about it. It was very frustrating you might say. I felt like slapping myself - doing - trying to break this frozen posture - even the feelin g even took the form of a certain posture and I couldn't even change the posture. If I did it still seemed to express this feeling. I don't know what I need is maybe weakening personality or something ...

Mr.N: No, I think what is needed in the first place is clarity. It's not at all clear - to me it isn't - what you're talking about. You have a certain posture that you don't like and you cannot change it in some way or other that you want to change it and for whatever reason you want to change it. You see instead of talking about ordinary life ..

Paul: Not exactly. I'm observing myself.

Mr.N: Are you? Impartially, Paul?

Paul: Sometimes yes, sometimes no.

Mr. N: Those things that you didn't like, you wouldn't call that impartiality would you?

Paul: No. Nor that was not impartiality.

Mr.N: So then, you have your own answer.

Paul: But I was still, in a sense, I was still observing - it wasn't impartial it liked and disliked but ...

Mr.N: Excuse me - observation is impartial. Observation contains the 3 things, that is, the actual observing, impartiality, and simultanaety. That is really in the true sense work on oneself and there is no getting away from it. So I don't just observe a little bit; either/observe and it is complete - even if the result is not 100% which, of course, it is liable not to be. The principle has to be quite correct and observation in our sense of the word without impartiality is nox good. All it is is just looking.

Paul: Well, I have..I have a few experiences..I was driving a car and trying to ..

Mr.N; Do we forget about this experience now?

Paul: We'll forget about it if...

Mr.N: But what will we do about it, because you brought it up.

Paul: Try to observe without saying ~~letting...~~ judgement...

Mr.N: Yes, posture/whatever it is and try to become aware of it. That will be an attempt for the introduction of work in your ordinary life. That's what we are talking about or rather that's what I would like to talk about. Now, driving a car? Another experience of work on yourself?

Paul: Yes, I have been attempting to observe myself for quite smmetime.

Mr.N; Good, when?

Paul: When?

Mr.N; Ya?

Paul: Well, I try to all the time. When was the driving of the car you mean?

Mr.N: I don't know. You were telling me about an experience or an attempt.

Paul: One occasion, xxxxxxx.

Mr.N: When was it?

Paul: It was..

Mr.N: No, not the time. Under what conditions;was it driving the car while you try to observe?

Paul: Right.

Mr.N: Isn't that stupid?

Paul: Well..

Mr.N: How do you think you ever will be able?

Paul: I just left the driving up to my moving center and I had a ...

Mr.N: Ya and the rest fell asleep. Paul don't be stupid.

Paul: Well, actually I found myself momentarily in the back seat seeing myself driving - and I didn't...

Mr.N; Wait a minute, wait a minute. What happened? You were driving and then you were in the back seat seeing yourself drive?

Paul: Momentarily.

Mr.N; Really? And you consider that the little "I" in the back seat looking at you?

Paul: Well, I was ... for the moment, and then I ...

Mr. N: Now put your feet on the ground and let's simply start at the beginning. We have talked about that before - six months ago, and I told you to be very simply in any attempt you make. As soon as you are involved forget it. Try to wake up, make an attempt when you're not involved to start with - when the movement or the activity is very simple - when you have all the time in the world to do it and no interruption; and when there is a possibility of actually being awake to yourself as it is and that you can accept it. And those attempts can be made only at the present time in very few circumstances of the whole day - and I've pointed them out many times: when you get up in the morning and you do certain things that are usually habitual and you bring them you might say to the foreground and then you become aware of your body to see what it is doing and simply to observe that impartially and if possible to observe it at the same time when it happens. Now those are the 3 things that belong to work, and if they are not there or no attempt is made, it is not work. And if it is done in circumstances when you know it is already stupid to try, then really you don't understand work. Now, let's make it clear, because I don't want to continue to talk talk talk, like this ad infinitum you know? For me there is absolutely no reason to assume that you couldn't know it because I've said it so many times and when you drive a car and your whole attention is busy on that and then you let your body drive, it is quite silly. There can be moments, of course, with a flash of insight of some kind of an observation, but that is not an attempt at work, it just was accidental. Now have you any more of that kind of experiences that you would like to relate?

Paul: I have some more experiences like that, but I don't think I want to relate them right now. But I have had good results in ...

Mr.N: Uh, what?

Paul: I have had good results.. in ..fairly good results in..

Mr.N: If you now relate again, I hope it will be under conditions that really are fairly reasonable, alright?

Paul: Well, I have noticed that telling myself at night what to do in the morning, that when I wake up to do different things, I find myself- for example let's say I told myself to go take a shower first and then put on the coffee or put on the coffee first and take the ... I find myself trying to find a cigarette..

Mr.N: Put the coffee on with the shower at the same time...

Paul: At the same time?

Mr. N: It's just as important. / It doesn't make any difference whatsoever. XXXXXXXXXXXXXXXXXXXXXXXXXXXXXX You must understand these kinds of things because we talk about work in the first place. Work has to be put to practice in ordinary life. Then of course we talk about ordinary life in order to attach it or associate it. Then when we talk about ordinary life only and forget about work it's nonsense.

Paul: It seems to me that I'm working all the time. If I'm...

Mr.N: No, you're not - and I assure you now, I'll write it up and sign my name. You're not working, Paul. You're not. But we talked about that before and I told you, as I say, 6 months ago. Now, either become serious about it and forget about your own interpretation of work. There is only one royal road of work. It's an exact language and it includes the 3 things that I have mentioned, and they are A, B, C. Now, if none of them is there or perhaps one or two or perhaps three it would be called work: When none of them isn't there it is not work at all. It's just a description of ordinary life - making the decision what will I do first ? the coffee pot or the shower - <u>and it has no value whatever for work</u>. so

Paul: But you see I try to pick out things that cause a resistence in me - and bring...

Mr.N: Why? In the resistance you lose yourself. When it is a resistance you continue to look at it, you surely cannot be impartial.

Paul: But if we don't struggle against the habits...

Mr.N: Against what?

Paul: Against our habits - our normal way of doing things -

Mr.N: In ordinary life you can struggle all you wish. That's the trouble when there is a book and you read through the book and come to the end and you talk about advanced work maybe or whatever it may be that they talk about and then you think you ought to apply it and you're still in its infancy of work. Very often there's a misunderstanding/and very often there is an idea that when I

want to work that I start with the most difficult thing in order last I say to become a little heroic.

Paul: What?

Mr.N: Heroic. That I can prove to myself that I can already do work when it is very difficult. That's what I call calculus and advanced mathematics when you don't even know A plus B square. So let's put our feet on the ground - both yours and mine - and I'll hold them down - I'll step on your toes. Either you work or it is not serious don't you see, you don't gain anything. All you do gain is a little bit of a different ways of behavior in ordinary life and one does that hundreds of times - many, many times that you tell yourself you should not do this or you have considered yourself foolish or that you think you could do better or that you're a little conceited and that gives you an impetus to work more than someone else and all these considerations are completely unconscious - useful for earth, useful for this world, but you know we are not talking about this world primarily. We are talking about this world as a means of growing - growing away from this world - utilizing the world for that purpose and extracting from it by means of certain methods - certain substances from this life which can be converted and become useful for the building of something else, belonging also to man but which man has at the present time has not developed. And that's the whole idea. Now if I keep on changing little things on earth - about the coffee and the shower bath, it does not help me at all for the development of anything spiritual. It's clear isn't it Paul?

Paul: Yes, it is.

Mr. N: Good, then let's adhere to that and let's make sure that whatever attempts you make are of the right direction.

Paul: Well if I have more energy at the end of the day than at the beginning, then I feel that I must be doing something right and sometimes - it just doesn't...

Mr.N: I don't know. If I, the whole day, think of going to San Francisco and I like to go there very much, at the end of day I have much more energy, but I surely don't have to be awake for that. It all depends what your aims are, Paul. Simply the fact that one has a little more energy - maybe you ate well - who knows. Alright, don't let's talk anymore about it. Who has questions? Ya.

Question: I think mine is very simple. In trying to observe, should the mind be completely free of all thoughts and extraneous notions?

Mr. N; Well, the difficulty is that whenever anything goes on in the regular personality and you try to establish something that is a little unusual to say the least, there is a disturbance possible when that what's suppose to be little "I" starts to function in an objective sense of watching or observing you. Now when the observation leads to an object that is a little bit in a turmoil or a little chaotic, or which requires a great deal of energy, there is very little that will go to the observer. The question is, if I want to observe that what is taking place in my mind or if my ~~xxxxxxxxxxxxxxxxxx~~ mind is a little chaotic and thoughtful (unclear) and not only that it takes a lot of energy away but it is not the way that I want to look at myself in the first place to try to discover or to develop a certain dexterity of observation.. If I want to become observant and the little "I" doesn't know very much about it and I'm still you might say building the telescope, I have to start in the most simple conditions I possibly can and that what takes place in the rest of my body I let it go when my aim is only to observe the physical manifestations. Now for that sometimes I have the energy and I know that my mind will continue to think and to do this and have all kind of chaotic thoughts whatever is the particular condition of the mind. It is not very helpful when I try it and I know that the center of gravity is still much more on my ordinary personality instead of being on the little "I" and you have to find out.In principle there is no objection to it. That is the little "I" ought to be possible. It ought to be possible for the little "I" to observe you as you are and to accept it for whatever it is, but you will know by experience that it is very difficult for the little "I" is very very small and when there is really not enough of a wish, then finally the energy goes to ordinary affairs. You have to check it; you have to verify it; and when you come to the conclusion it's impossible - probably it's impossible; maybe then you wait. Alright?

----thankyou.

George : Mr. Nyland? Can you - this case - when my small eye is very small ya? so I have over that no energy, so aside I have object which I have to observe, it helps preparing this object - I am reducing all this energy or by reducing my thoughts and by relaxing - all this....

Mr.N: Of course it will help. The only thing is that when I'm really engaged with my mind in thinking, I'm so used to like it, I may prefer it, and if the mind is occupied with worry and it has to think of how to pay the rent for next month I keep that in mind only, so then the question of relaxation may not be

difficult - may not be so easy.

George: No.

Mr.N: I can tell it - and I can say it would be nice if I could relax, but you know when there are thoughts that you can't let go so easily, you say alright now I'll relax, then you start with your body and you do your best and before you get - if it is a relaxation of the physical body - before you get (unclear) your mind is still full of your thoughts - you may have drained but it doesn't work.

George: But I mean preparing your mind - relaxing my thoughts, you know? - feelings and my thoughts ...thoughts...

Mr. N: You drain it as much as you can - you drain it as much as you can. Not to give it any attention. You see, if the thought comes, you don't pay attention to the thought. - that is one way of eliminating - you make it starve because you don't feed it. And that process may take some time. You have to try it and you get half way and your brain is again thinking and the thoughts will come from the most impossible places and may even be in your mind already and temporarily stilled a little bit when you want to drain it and then you find yourself again with that kind of a thought, you say why should I think about this just now - I don't want to think about it. Sometimes it helps, sometimes it doesn't - I think that many times one has to go through that process of relaxation from the top to the bottom many times, because as soon as you get to your toes then the rest of the body is again tense -

George: Will you excuse me - when I use the expression "preparing subject" - preparing my body for observation - like exists sometimes like this - preparing my body ...

Mr.N: Preparation of course, in the first place as an end will give a body that has very little energy that doesn't need it, so then you hope that the energy can go in the other direction and the other is that when one starts with this kind of work the preparation sometimes is also useful to become aware of oneself while one prepares you see, so that you must not make that break and say, no, no I don't observe now, if there is a chance of observing. You see what I mean? Very often say no I have to finish my preparation first. Well maybe there is so much energy that goes in preparation that there is not enough left: Any opportunity that comes, whenever there is any thought in conditions that are reasonably conducive you want to utilize - any condition - it doesn't matter. Even the statement, now I'm going to prepare may be alright;

When you say it, say it aloud and maybe you are already aware at that moment - you see?

George: (unclear) this moment come sensing, when moment you see why, the same thing observing like aware I mean - aware of this process going between these two points.

Mr.N: Yes sensing can lead to it. You know? I've explained that several times.

George: Yes. I just wanted to say at this moment you have that awareness you know what is going on between this 2 points ..

Mr.N: At the moment of sensing, sometimes you have a definite acceptance of yourself of the parts that you are sensing, as it is and that is very close to/an objectivity, but as we're now talking, you see, there are hundreds of opportunities to be awake. And all the time wherever one is - if there in a meeting, particularly when one talks - when one wants to express it - when one sees how one is when one talks - not to exclude work at all when there is a golden opportunity as there is in any kind of a meeting.

Ya.

Tom Records: Mr. Nyland, you've often spoken about this matter of relaxation and how important it is - and especially in this part of the body in the shoulder and neck upwards and I must say that I have tried various things now for the last 2 years to try to get this part of the body relaxed and I've had very little success. I have done the relaxing - the exercise of draining the body; tried hot baths and went to a chiropractor for a while to see if it was perhaps something in the body itself you know - though I knew very well that...

Mr. N: (phrase unclear)

Tom:.... and alcohol I've tried. Quite honestly the only time that I can really relax is, I found, when I'm surfing in waves, when I'm using my body to surf in the waves and I'm not having to think about anything or feel anything - I'm just doing that. That is the one time that I have been able to really totally relax my body.

Mr.N: At how many different times have you tried it, under different conditions?

Tom: You mean...

Mr. N: ...during the day..

Tom: ...during work and...

Mr. N: Ya, before sitting, reading, relaxing in a chair, taking your clothes off. Things of that kind. During the day there are varieties of different activities which all require different forms of energy and of different quantities and at times you will find the most impossible situations that it is very good to relax, you only never thought of it.

Tom: I think that's not quite right - I have tried - especially in social situations with other people. That's the most difficult time for me to relax. By myself perhaps in my room, that's somewhat easier.

Mr.N: Or in different postures in your room - lie down in your bed, turn over, stretch out your arms, hold them up straight and then relax - walk and relax - use your arms to relax yourself - as if they are like a pump, you relax this way - swinging them. You see there are many different ways of trying to find out what is the best way for your body to relax. And it is not that one has to become too dependent on the alcohol or the surf. It is something that ought to be possible while one is talking to relax and one does this once in a while almost naturally. For instance, you know that sometimes that when one talks you are argumentative and you realize that your straining, your face shows it and you come, as it were, then to yourself - not necessarily being awake but at least that you realize that there is something taking place that need not be and in such a case you take a deep breath almost and you start over again and your face changes. Well, it's a very good beginning of relaxation. Relaxation has to take place at different times and it is an art. It is a very difficult thing to relax - particularly if one has in mind that one ought to be able to relax in any kind of a condition of ordinary life - that is really the aim. That at any time that one happens to think about it and the body is not relaxed that one could and also it has to become such a part of one that all the time the movements or whatever one makes already have to be relaxed. It has to become such a part of one's body that it is like an attribute that belongs to you. But, as I say, it's an art that has to be acquired. It does not come naturally. I'm afraid that the body loves to be tense. Somehow or other I think the muscles don't feel that they are earning their living unless they become engaged in something. And there are very few people who are relaxed - you know that - practically everybody is tense, nervous, agitated, moving - not being able to sit quiet - all the time moving with there fingers even and shaking their head. And whatever it is - and this here is ninety-nine point nine percent of the cases completely stiff. So I would say don't hesitate and certainly don't expect something like that - not even 2 years. It's a, it's a habit of the body which has been acquired over years and years and it is this particular thing that one is really up against. And it is not that it is impossible to do it - but you need time. As I say it is something that has to be like an art, it has to be created.

Tom: You think then, that just setting aside certain periods of the day just

isn't enough, that - or would you perhaps say that, like uh, for example whenever I think of work - or want to make work efforts that this should be preceded by ...

Mr.N: I think I've said that before, that it is always what George calls a preparation for it - it is something that puts the body in a better shape, because it requires less energy with the hope that the energy that is available then extra, can go into the wish to wake up. You see, that you might say is the theory. There is no guarantee when I'm releaxed that the energy that I have extra will go actually into my wish, because the wish has to be based still on something else. The ability to observe has to be based on as good a condition as I can get my body in with the uses of energies properly distribued, but the wish to work is still different. That has to be based on the realization what I really am and it has to be the motivation why I want to have that kind of a wish. So you see they are not the same. I may have a wish to relax. If the relaxation is connected with the preparation for work it is presupposed of course that I have then a wish that if my body is relaxed, it is in good condition, that naturally I will then try to work, but it is not logically connected. Relaxation can be done for the sake of saving energy; also in preparing oneself; also for the sake of actually knowing what one is doing without being dictated by the different parts of the body itself. So it does indicate at certain times when I want to relax that there is something in my mind which becomes much more master over my body telling my body to relax instead of leaving the body alone.

Tom: Now, I have a little bit of trouble here understanding. Uh, I thought that basically you've often advised not to change the body, that is to say you should try to - as you were telling Paul - to try to observe yourself as you are going about your business and no matter what you were doing and not - without changing things - and I have somehow the impression that I would be doing just that if I were just to, like, stop and relax.

Mr. N: No - I think you change it. You change it for the better. But when we talk about the change, it is as a result of observing that I then change. That is usually where the problem comes in. If I want to prepare in order to work you might say, I spade up the soil first before I plant.

Tom: Yes, but you know you keep saying we must observe ourself in - no matter what we're doing, and this would include of course the tenseness in my body - I mean the muscles, whatever shape they're in. I should try to become impartial to that - I would think ..yet...

Mr. N: Tom, whenever I prepare, I'm not observing as yet. I have said when

I observe there is no need to change. If you change - which usually you will do - it requires energy for that change and it increases the possibility of becoming less impartial. But from the standpoint of the development of "I" it doesn't make any difference if you change or not. "I" is only interested in observing. As long as there is something to observe, "I" can do the job. "I" can keep on observing any kind of an object - and the object being this or that or standing on its head or being very tense, all of that is possible as far as "I" is concerned because that remains an object for observation. So the personality in whatever condition it is, I take it for whatever it is simply to save energy, not to have to change it and to save my feeling that I will change over to a position which I like better. You see it is again in x order to reduce the activity of the personality as a whole in order not to have the difficulty that little "I" doesn't get enough to eat. When one prepares beforehand you put an object that is going to be observed in as good a condition as you can make it, requiring less and less energy in the hope that the energy which is represented in any person by the quantity of life force that he has can then go in the direction of wishing to become aware. It is only division of energy and that's the sole reason for reducing the activity of the personality, not for any other reasons. Not because you want to (unclear) it, or that you think it is even better in the condition which it is. May be it is for that matter, but it doesn't make any difference from an objective sense.

Tom: To give it more of a chance.

Mr. N: That's right. So you see, there are two different factors you have to keep in mind. The preparation - you change in order to make it most conducive - like the conditions may be more conducive when you go to one place or another or that you eliminate the friends who talk talk all the time or play piano and you retire to some nice little place where you don't hear. You know all these things, as I say, you try to find what are the most conducive places - most conducive condition of one's self and when you once know it you then probably will have more success than when you don't make such arrangements. But that is again preparation for the big event - an event is, now little "I" go ahead and observe me. Alright?

Yes

Tom:/ I think I understand it better.

Mr. N; Ya.

Jim Meriweather: In trying to become aware of myself I would, say, move my hand and I started the .... I thought at one time of a causal connection

between moving my hand and becoming aware of myself and I found this helped me to become aware - making this kind ofimaginative causal connection. And I was wondering if that [illegible] was a good thing, or good because I found it helped or if it was somehow deleterious?

Mr. N: Do you think for yourself that it led to a better state of awareness so that really you were more conscious?

Jim: Yes, it seemed clearer than at other times.

Mr.N: If it does that then it doesn't make any difference what method you have used. It's not deleterious, surely not to the body. If it leads to a result of being more awake, I would be very happy about that. Many times you know the assumption of"as if" can help you to get to reality. It doesn't matter what road you travel if you want to go to Rome.

Jim: Does that apply to other things? For instance I've thought often - I try to - I imagine myself evolving through various forms and then finally coming up through apes to man and I find that that gives a certain objective...

Mr. N: I don't know if that is really objective. The objectivity we talk about it is regarding yourself.

Jim: Yes I know, but it seems that that gives me kind of a springboard.

Mr.N: It might. Any kind of a thought that is in the direction of work might lead to work but you know that is creating a surrounding in which you have more of a wish. But it is still a difference between a wish and the actualization of the wish. A wish can still - partly in your solar plexus, maybe in your heart and partly already formulated in your mind, and it can stay there. Work on yourself is a conversion process. It is a thought or a feeling I have - regardless of how I get that - that I wish to be able to wake up. And then the conversion is that this wish as energy quantity is now used for the purpose of maintaining myself in awakened state. The wish is used for the effort. The effort has a result that something in me is awake. Whenever there is energy for the wish to work I have to use this energy for the creation of something that does not exist now. Creation means the putting into some kind of a form that what is now energy or a thought or a feeling, at least energy of some kind that belongs when it is converted to that what is going to be in existence. And that I call creation. The little "I" has to be created because it isn't there. The preparations for it are there. The possibility forthe existence is there but there is no little "I" that I've made in the way that it is a functioning organ as an objective faculty of my brain or any part of my brain. That's the whole thing

that I have to make efforts and the effort means that I am now confronted with the desire to make an effort but I have with me energy enough to get over that little bridge, this little conversion moment of the changing of the energies into something else that as I say doesn't exist as yet. Do you understand that? So whenever you start to think about the heavens above and the layers and finally the universe with man and there you are and so forth. All of that can be a preparation - that is it can lead you to a realization that something has to be done. But again the motivation is different. The motivation is not because you have been stimulated by the nicety of certain thoughts; it can put you in a good shape - or in a good state, in a state it is possible to think about yourself, but it does not mean that I from there immediately will work on myself. Alright? Ya? I hope it's clear. Work on yourself is a step - very definite step from one level to another. It is a step up - it is a change of one's being from a subjective state into an objective state, that is, that is the attempt and that applies from that what is subjective in me as a wish to work to going up the step to the creation of the little "I" as objective faculty. All the rest, my whole personality, 99% and probably more, remains exactly the same. And it remains in an unconscious state - I am only using my body in order to feed "I", but the creation is only the little "I" - nothing else - hoping that in time by feeding it enough that the little "I" will become more and more predmminate and that my conscious state will take the upper hand and will you might say push out the unconscious parts. Try to think about those problems. They are far more important because they relate to you when you think about the different levels of possibilities of heavens or whatever layers there are, going all the way up to the Sun Absolute and whatever is necessary for people to go from the earth to the planets, and the sun and the milky way and further, all of that, I don't know maybe you know enough about theosophy - you know the different possible gradations of how a soul develops or read a little bit about Meha Baba and there's a nice book on it and all these different things. They are beautiful statements about it, but you can enjoy them as they are without ever doing anything about yourself. That's why I say it is far better to consider yourself as something where something is taking place and even then when it remains theoretical, that you're trying to find out what actually is taking place in you. At least it has a relation to you, it is close - closer home - much closer home. Alright? Ya.

Question: I'd like to know, Mr. Nyland, a person who's serious in work, how would it be to set up a proper schedule of making attempts to wake up?

Mr.N: Why are you asking?

---Well

Mr. N: Do you have to have permission?

---I don't know what to do - in other words, I get a thought, a feeling, and I don't do anything with it - and I was wondering --

Mr. N: Well, do you think that this particular thing would help you then? If I say yes, then what? Will you do it?

---I can't answer that.

Mr.N: Do you think that you would be bound to a little more?

---I think so.

Mr.N: Okey, then I say yes. And next week you tell, ya.

---Yes.

Mr. N: Good, fine.

---I'd like to know what can I do ...

Mr.N: No, you've already made up you said - you were going to write it up for yourself - or arrange it in a certain systematic way to work on yourself. I assume of course that you know what is meant. Do you?

---I think so.

Mr.N: Ya, and if you don't, that if you can find out and then we can talk about that perhaps where you were wrong or what you didn't understand perhaps. I think you know enough about work. We talk about it you know, ad infinitum, all the time, practically every breath I take. Now alright. Now you're bound, ya. With your consent. Alright, Ya?

Q:- I had a task in connection with some diagrams. I was supposed to get up in the morning and set everything out and then stop and then wait until the evening and do the diagram and there were - as I conceived of it/- there were 4 places were I could go wrong: Not setting the thing out in the morning; not starting on time; not finishing the task in the alloted time; or finishing on time without finishing the task. And in 10 days I made 4 mistakes, I fell down 4 places. So I...

Mr. N: How many possibility of mistakes each day?

---Each day 4 possibilities.

Mr.N: 40 and you failed 4 times.

---Yes.

Mr.N: Not bad is it?

---Well it's not bad but it wasn't much.

Mr.N: No, I mean 10%.

--- I/ even the thing I was doing wasn't much.

Mr.N: So you're really not satisfied?

---No.

Mr. N: Then it would be better not to mention it? Would it -

---Almost. Ya.

Mr.N: / So almost no answer. ~~And do it again~~ Do it again - and do it perfect - and do it much more intense - and when you happen to think about what you have to do it in the morning or have done what you're going to do in the evening, such moments also you use to wake up to what you're doing. Extend it if you possibly can much more over the day. There are many many opportunities in the day if you only happen to think about it that you could use. And even if you do think about it you may not have the wish to pay attention to it or to stop for a moment if you possibly could and you could do it if you make up your mind. You could make one day so completely filled with work that you would be surprised at the end of the day, but I don't want to give those kind of tasks because many times they are misinterpreted and then you think that in doing just the task you accomplish that, that that is all there is to it. No, what you have to work on more and more for yourself is the realization that something has to be done and that you have to do it and that you have to do it for a very definite reason because your condition is the way it is and the more you can see this unconscious state, this mechanicality - maybe you will start to come to conclusion that it is something that is really wrong for a man to be and the more he allows himself to continue living like that and not do anything about it or even when the thought happens to come if you then don't pay enough attention to it because you believe that it can be solved some other way or after all it is not so bad. That then you see is where you start to weaken yourself and you don't want to face problems that could be extremely useful for the sake of work. The difficulty of human beings is that they are smug, that they really accept the way they are; that they don't care about it. Laissez faire - today is alright; tomorrow will be alright because today is alright; and who cares about yesterday, because it's gone anyhow. And as far as accounting is concerned, at the end of one's life at the gate of St. Peter or a belief in hell or that God will punish you, all these things I'm sure you don't consider anymore, because they have no more meaning whatsoever and from that standpoint it would be far better if we had remained primitive people because at least at that time there was a little fear of God in one - at the present time there is nothing whatsoever and it is all equal and you live and live , just, well, tomorrow we die so what's the difference. One has to learn to make distinctions in oneself about what is really right for a man if he

wishes to grow up and what belongs to his state of becoming a man and how he should then be and what he then should spend his time on and you should criticize yourself for wasting as much time as you do. It is a little different from having a wish to work - but a wish to work is not enough because if you're honest you know well enough at the end of the day how much you have done or how little or practically nothing and it keeps on going on like this for day and day and day and day. And what, what are you going to do? When are you going to change? When do you really become serious? Because you know as a whole you're not. You really are not. There is not enought life - there are not enought questions about your own life, that you question yourself - are you right in doing what you're doing? And/if you question it there are certain problems and then can I solve that problem in some way or other by the application of a new method of objectivity. Is it subject to the possibility of a solution andif I want to solve it; really if I make enough serious attempts and how can one instill it - how can one arouse it - how can one really aliven one. What is possible for a person that he sees himself the way he is,really to do something about getting a little bit of new lease on life maybe. Or that he suffers so much that he says now it's enough, I have to do something else because this I cannot continue or that you don't see where a useless unconscious life leads to at the end of the earth because if by assumption unconscious state belongs to earth and it leads to the end of death everything that belongs to your unconscious state of course then will disappear and you might say what's the sense? Was it nice while going there? And that you of course could close your eyes and then what? And you don't ever want to think about that because then it starts to swim. What happens when you die. And it is still so far off and in the meantime we live. But what happens to your idealism or the question of your honesty regarding yourself and the ambitions that you have and the place and the particular problems maybe or the responsibility that you want to take and you have to take because how will you grow up unless you take responsibilities? They belong to the growing up process. They don't belong to children, they belong to man. Man in life has ordinary responsibilities and man in extraordinary responsibilities for the possible development of himself and this kind of interest has to be there and as I say there is very littleunless you hide it. Unless maybe you read many lovely books and you don't tell about it or maybe you find an excuse because you're so busy with other things. Unless you spend much more time in the affairs of spiritual work, it will never grow. It

needs much more attention. Out of that what you now do and how much time you spend unconsciously and really you needn't be a fool - you know, you know well enough how terrible it is. And unconscious in itself is not bad. It is only good for a little purpose of living here but that is not man. Man is - how does Gurdjieff call it? "The acme of creation". It is the highest form on earth of life. Higher, much higher than animals or plants. Much higher even in its vision than mother nature. Because mother nature only creates on earth beautiful things belonging to earth and marvelous for anyone who is like a little, like a little human being looking at it and admiring it off course because of its grandeur. It is lovely for that but there is that limitation of earth only. But you see, man as he is, a thinking creature and to some extent an intuitive one, he knows and he feels if he has all his senses that there is something else besides just living - living the way we do. And that something has to be in a man to get that balance within him, because what is in store for one if one is not interested spiritually or sometimes what one might call real life, because this ephemeraleating and drinking is not worth very much. You know it is usually the maintenance of the body is to make sure that you don't get sick but you also know that whenever you have any particular ambition that costs you a little bit, that you are liable to give it up very soon and that you are enherently lazy. And you don't want to work anymore if you possibly can help it. If you grow up in a little executive position, that the sooner the better you can get an assistant who can do the work for you, the better off you will be. The attitude towards other people as one grows older and what is happening to that what you consider still useful for you and that you want to go after it because you have all the strength and energy in the world. After some time you sit down because you think you have to rest and you don't want to do it. Used to be a time that we walked - we really don't walk. Before that was a little time of course, but right afterwards we rode a bicycle and that was no good and then it became a motorcycle and then it became a car - and then what? Why? What is the growth in man that he allows himself to deteriorate - because you deteriorate - you know aside from the little affairs of health and the stupidities that you have because you don't know how to take care of your body. But what is there / that the mind that really looks way over the mountains and sees the possibilities of a growing into space by properly equipping himself for the purpose of being able to live there, not to return to earth again. That should be the aim of man if he wants to leave earth and then he is finished with it and it is good to

be saying goodbye, but what do you do to equip yourself for another kind of a level. Where is your emotions. Where are they? how deep are they? what do you know about them really? / what do you really feel? And how, how wide, what range, way up, way down. Sometimes we even don't like it because it's a little dangerous. You're not at home. You don't like these people who fly off and the next moment are dejected down to earth - way down, even below earth. And still there is an aliveness in them - it's a rate of vibration that's quite unusual. You know when it goes way up, the amplitude of that indicates volume, indicates intensity. It may be misplaced, because it is a little bit out of balance, but at least, to say the least, it's interesting. Because these people keep on going regardless and that kind of life that you find in a child is just exactly for that reason so beautiful. Because a child wants to live and it doesn't care very much how it is living and really on whose toes it steps. It has an aim. It is nice and kind - we teach it, of course, to be within limits. But if you just leave them alone, a wild animal - it's a beautiful thing to see. And why cage it? And not that we have to become wild, but we certainly can afford to be a little bit wilder than we are. We're down on the earth practically - we're crawling a little bit. Who is willing to try, to try his wings. And books won't do it - you know that. Activity will. The ability to widen your world - to get along with a variety of different people - to have experiences and to find out what is the best place on earth for you to live and maybe you shouldn't stay in New York all the time, and maybe you should get a move on somehow or other andgo out camping and save a little money and go to Samoa or the Figi Islands or Australia or somewhere; or meet a lot of people you never want to meet and that perhaps in your business it may not be necessary to meet them. And go and talk and see and then, what are you and how can you beat it - meet it - that kind of a conversation - what can you contribut out of knowledge that you have in store with you ready that you can apply then, not that you have to go back homw and look at the Encyclopedia Brittanica because you have forgotten. Ready knowledge that comes from your being, from your maturity, from that what should be your aim to become a man let's say of the world. And to live every once in a while that kind of life in a variety of conditions and not always the same thing that you have lunch at the same place all the time and it's only a little bit of an example, because maybe you only read one kind of newspaper and maybe one magazine and a couple of friends and that's all. What do you do to expose yourself - to get hurt - that you really want to try - how can you stand it that you actually can grow. And mind you this is not work - I have to make that distinction now because you

might think that these kind of adventures will automatically lead to work. Not in the least. They will not lead you to consciousness. But they will give you a chance to accumulate data, data about yourself, data of the world as a whole, data about other people so that you become wise and in that kind of a wisdom you have material that you can use and you're not going to be limited. It prevents you from becoming either provincial or fanatic. A person who is balanced with the rest of the world and all the people he has dealings with - he has a chance. Those who already die prematurely because they lock themselves up in their own little circle, of course after a little while they are completely cemented in and they cannot (unclear) be crystalized there and this is what I mean by calling ourselves, really us as we are, smug. And from my standpoint of course it's wrong - because a man has a brain and he has a feeling. He has a possibility of creating that what doesn't exist. He has a possibility of, in his mind, seeing possibility and planning for that what ought to be and is not now and then hoping that it has a different kind of quality because the quality that we now know on earth is ephemeral and temporary and I like to have something that can carry on a little further and is not subject just because it happens to be on earth and for that reason has to die. What is there in man that can become permanent even when he is now in this life. And now you see we're getting over towards work. Because these are the things you have to consider. What is there in a person that can remain or that is now of more value and that when different other things in ordinary life start to fail that you can rest on or at least that you can find a place and consider that you are able for a little while - a place of operation from where you can operate; where can you stand on and work from, judging, from that standpoint where you have planted your accent and then with that you look and you look at your life as it is - ordinary life - and you know that it is lacking many things and then at least you can have a little bit more of an objective viewpoint towards it because you see better what is really lacking without blaming anyone. And maybe sometimes you have to blame yourself because already for a long time you have had opportunities. Don't think that you get so easily free, because it happens every once in a while that certain things remind you of something else and you go by them, because it is not really - sometimes you are afraid of them, sometimes you don't want to pay attention to them because you think it is not worthwhile as yet. Mammon or God, you know, and everything that relates to this wonderful dollar bill and everything that you spend in order to get it and that expenditure is not equal to what you get. You spend much more of

psychological energy of wishes of living with ideas that are already hopeless and whatever money in whatever form of dollar bills or achievement for your own personality whatever that can buy. In the end you lose - in the end you lose so much that you will die because you have lost. You have not been able to maintain yourself. This happens to be the law on earth because if we were not interested as much in these kind of things, we would live much and much longer - because ordinary conditions would not affect us that deeply or take away energies from us and we would have it available for being able really to make a life out of this what is now an ordinary existence. But you see what I mean. The aliveness of you in the interest of ideas of this kind and I don't mind if you bring up other kind of religions - of things that really concern you emotionally, because that is what will count. The emotion is going to carry you, the mind will only steer you a little bit, but the emotion will help you to be at a certain level, because that is the power that actually lifts you. The mind only clarifies, it gives light, but the heat will do it. The heat will make you go up, because the heat will make you less dense, but you need it for work. You need it for understanding of what is meant by the introduction of a possibility of looking at your life objectively. The possibility of giving yourself a guide which is independent of the subjectivity all around you. The representation of something that one says it has a spiritual value and it will lead to the possibility of finally uniting with the absolute and one can use beautiful terms for all of that, but what is it when you are in this life now and tomorrow morning and decisions have to be made and how will you do it best and if then you have made it, will you be sorry and change your mind. How much objective are you now, in time. By that I mean that that what you now decide will be for ever and ever; what kind of principles have you that you will have 50 years from now. I'll assume that all of us will be alive by that time. But you must work now, because time is, of course, eating you up, nibbling at you and you don't know it, because you don't even hear it. If you're very sensitive you must know; ... It need not be gnashing of teeth as yet. It may be just a little bit of a slight indication that something is not entirely right. And that might you start thinking and for that when you are alone you think. In general you don't think enough. You don't come to yourself at all. You don't take the time off. You don't even in the morning, unless you know something about work, you don't even take 10 - 15 minutes to just sit quiet to allow yourself to be quiet and maybe to think of the day

and maybe fall asleep again physically because you got out of bed a little prematurely and it's good for you if you do, if you go against it and fight because then something starts in you and then with that you know that you're alive, because if it's not successful you also know that you're a dumb-bell. You let much of the time go by without using it. You misuse your energies. There's no question about it, I don't care who you are, because that's the way we have been taught in this civilization. We have lost completely contact with the soil and that is where the growth came from and no one is really,, practically speaking, an honest farmer. But every once in a while when you go across country you see people who eke out a living, because they have to and how wonderful and happy they are, because their work may be limitied but it is intense and it is honest. We are not honest. We want to get something for nothing and we don't want to work for it and if we can get away with it we pride ourselves that we have been so clever. The situation regarding work, and I say this quite advisedly, has to be quite different, because the people who are honestly interested in work have to have an attitude towards themselves that that is the chance that they now have and if they don't take it they never will take anything, because this in itself is not difficult. But you must now realize that something is involved in this that you usually don't get in ordinary life - an objective viewpoint of that what you are, to find out the truth about yourself. And if you're honest you want the truth - nothing else but the truth - never mind where it hurts, because at least you can get then - goals - you can go somewhere because you know where to stand up it won't give way after some time. But you see this kind of aliveness I don't find because I don't hear you, I don't see you, I don't even see you jump up in someway or other and say this is it or something. And it is not because I feel it and it is not because I used to feel it because maybe I was a little bit differently born but it is still something that can be made to feel and that should arouse you emotiona ly with a feeling fo yourself - my God, yes! why don't I wake up to myself? why don't I dosomething so that there is in me this form of happiness and joy and that I wish to live and look forward to tomorrow morning to wake up so that the whole day is ahead of me in which I can do something, including work. Whoever has thanked God that Gurdjieff existed? Okey. Whoever wanted to...who could have wanted to die for him so that he could continue to live? A person has to have every once in a while depth of feeling. Something that takes him completely up in which he is lost because he cannot know and he does not know what to do about it because

there is too much of some energy that cannot find a direction and you don't know how to guide it and sometimes you run around because you don't know what to do with all of this and you're afraid sometimes you might explode. That's the situation we have to have in ordinary life now as an equivilent of a little child who runs around in a pasture and runs from left to right and doesn't know what to do and which flowers to pick first. This attitude that you could eat and eat and eat and that you never should get tired and that with that you could digest and get something that is much more worthwhile than the ordinary little things that now you spend your time on. And I would almost say shame on you that you continue - shame that you waste so much time; that you have heard about work for already quite some time and still you mistake it because of your unwillingness to understand it. There is no trouble in understanding what is meant by work. It is clear. And as a result all of you should start and actually bring, bring each time your particular results, but you don't, you don't contribute anything to the table so that everybody else could eat. You don't even make a smorgasbord out of it that someone else is encouraged by looking at this kind of a feast, that they will have appetite. But you don't consider it at all because you don't live, you don't, you are selfish. You stay within your own little circle and you're a little afraid of getting out of it and you don't know and of course in the beginning to know what to do, but then why don't you find out? Practice will make pefect, if you actually wish. But this aliveness - I don't see and I miss it. Why shouldn't it be there? It can be quiet, it can be within you, it can boil without maybe someone knowing it, but if it is there I would know, I would feel it, and to be honest I don't. Time after time after each meeting I say work and I hope andto some extent I expect it andI wish and each time when I come I sit, I hope you come with results bubbling over, but you don't. And when every once in a while it happens in some new group where there are some people who are honestly, seriously thinking and wanting and making endeavors and then you ought to listen to them. That's beautiful and that's the way it should be. You see I'm not accusing you really. I'm only stating a fact as it appears to me and I'm a little older than you are and I know what goes on sometimes in your minds, even if you don't think I know and it is that kind of a feeling that just doesn't respond and I assure you if it doesn't, if it doesn't continue to be..if it doesn't improve, I stop, I have no desire to waste my energy. Don't think it is a conclusion - foregone conclusion that I will continue continue to the bitter end. I will not unless it is needed and wanted and it is up to you

to wish it. And when you don't wish it, it is alright with me. There has to be much more life, much, many many more questions much more reality. Much more the possibility of a spiritual willingness to find out what is what and how to be able to get within one's own life with a guide that really will guide you and help you in your daily living so as then for you to know what is required then also at times that you will know what to pay as a sacrifice to reach a higher level of being. This must be the aim of man because he was created in the image of God and if he is the acme of creation, that is for man to then materialize and to become like that so that he becomes man on earth if possible three bodied, because that could be his aim and that could be a possibility for him if actually wants to work. And if that could be done, how marvelous life could be because ~~that xxxxxxx~~ it would be a living without having to go through all the suffering that at the present time we put on ourselves and allow it to continue to exist. So you understand that is what I mean. That is what I mean regarding the continuation of groups of this kind.

I hope to see you next week.

end.